

Vol. XXXIII

JUNE, 1938

No. 10

The Masonic Craftsman

*Published Monthly at Boston,
Massachusetts, in the Interest
of Freemasonry*

In This Issue: John James Joseph Gourgas—1777-1865

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Lines for Youth

By ELLEN B. PEAVLER

Your life is a garment, scarcely begun,
You'll be the weaver until it is done.
Each warp and woof that you weave therein
Shall be as a symbol of Good or of Sin.

Some will say, "Haste, there are thrills ahead;
So weave your robe of looser thread.
No matter the pattern nor yet the hue;
It's nobody's business; it belongs to you."

But others will plead, "Go slow, be true.
This is a work you can not undo.
So choose a warp of toughest thread
And weave a pattern of Love instead.

"See here is a man with robe full long
Whose threads are torn and colors gone.
He wove his robe without foresight
And weeps here now in the failing light.

"But here is another of aging face
Who wears her robe with gentlest grace.
She wove her pattern well and wise
Of the strongest thread and purest dyes.

"Some day you'll take your work from the loom
And spread at His feet in the Judge's room.
Then, beneath the Light of the Eternal Sun,
Will He smile and say of your work, 'Well done?'"

NEW ENGLAND
Masonic Craftsman
ALFRED HAMPDEN MOORHOUSE, Editor
 MEMBER MASONIC PRESS ASSOCIATION
 27 Beach Street, Boston, Mass. Telephone HANcock 6451

VOL. 33 JUNE, 1938 No. 10

ASSETS Among the assets of the Craft are an imperishable record of good deeds, included in which is a vast program of quietly and sympathetically administered charity to thousands of unfortunates, the care of the sick in body and at heart; an important part in the establishment of liberal institutions throughout the world, including this republic of ours, and the day-by-day practice of Christian virtues by individuals who have received their principal inspiration from Masonic sources and ideals.

These are all to the good. Unfortunately, however, there is a mass of "frozen assets" in the form of a great number of men who, having taken degrees, have drifted away from the fraternity in everything save name.

Why these men are not more alert to the potentialities of the Craft and active in its behalf is a subject about which there will be many opinions. The fact will still remain, however, and to the release of these frozen assets no effort can be too great or contain more potential usefulness. It is obvious that if one man by his influence can improve his own status as well as that of his immediate circle, the same agency multiplied a thousandfold will be of infinitely greater value.

A criticism which may fairly be leveled against us will perhaps be that of too great a feeling of complacency with things as they are. Again, too many are fully occupied with their everyday bread and butter affairs; but with all this, it is quite possible for a leaven of Freemasonry to not only raise their own spirits, but as well to benefit others.

This is not a time for lethargic fatalism—it is a time to stimulate a red-blooded membership to the practice of a virile Masonic life.

BUDGET Figures in the budget of the Grand Lodge of Massachusetts for 1938 are impressive and interesting, indicating that Masonry in this jurisdiction is functioning in characteristically businesslike fashion.

With an anticipated income of \$393,200 for the year total expenditures will aggregate \$388,421, including appropriations for Juniper Hall (hospital) of \$53,600, the Home at Charlton \$80,000, relief department \$14,100, administrative (Masonic) \$47,975 and \$113,050, and the remainder for other items such as: Grand Secretary's office \$23,800 and sundry other departments of Grand Lodge activities, relief to lodges, educational, etc. Over a thousand dollars a day is disbursed by Grand Lodge.

Adjusted resources aggregate \$5,412,606.29. This

includes the several properties in Boston, Shrewsbury and Charlton to which Grand Lodge holds title.

The list of funds without restriction as to use of principal and income for the benefit of the Masonic Home includes \$866,356.67; funds the *income* of which are exclusively for the benefit of the Home \$137,243.42 and for the benefit of the Hospital without restriction as to principal or income \$73,494.73; and besides these sums more than a million dollars which may or may not be proper for use of Home or Hospital.

The Masonic Temple at 51 Boylston Street, Boston, is assessed for \$1,237,800 and the building and contents are insured for \$865,775.

The recital of too many figures would be tiresome, but the membership of the fraternity in Massachusetts may feel with confidence that its financial affairs are in sound shape and admirably administered.

APOSTASY In the ranks of the Craft are many whose membership counts for little to it or to themselves. These men like to be known as Masons for what prestige it may give them—they contribute little to the real purpose of the organization and the service upon which it is embarked.

No man has become a Freemason from other than his own free choice. Presumably when he "took the degrees" he was honest in his protestations and freely-made declarations. He could not have experienced the thrilling events of his initiation without a realization of their impressive beauty and significance.

Yet many within a comparatively short time became indifferent to the purposes of the Craft. Some might even be classed as apostates. Why is this so? The answer to this question is the most important problem confronting the fraternity in this country today.

PLACE The time has passed when any journal worthy of the name will publicize only the virtues and advantages of the cause it serves. A daily paper, for instance, should be a mirror reflecting the life and conditions of the community. If those conditions are bad and are honestly reported, the resulting news may not be pleasant to read, but it will be the truth and should serve to waken the community to its shortcomings. If the atmosphere of a community is wholesome and honest just as truly will these "virtues" and advantages reflect themselves in the columns of the press. But you can't make a corrupt, dishonest situation better by merely glossing it over with untruths or half truths, or by ignoring it. The sore spots must be sought out and treated according to their needs. That is exactly what good journals are doing every day in the year, and it has a wholesome effect upon public officials everywhere in assuring rec-

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879.

The subscription price in the United States and Canada is Two Dollars a year, payable in advance. Foreign subscription is Three Dollars. Twenty-five cents a single copy.

Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston, Massachusetts. For the news and advertising departments call Hancock 6451.

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS
 Alfred Hampden Moorhouse, Editor and Publisher.

titude and honesty in the conduct of public affairs.

Likewise in Freemasonry those journals which serve the Craft should discuss all that is seemly and proper with an eye single to the good and bad—not simply reiterating the merits of past performance, but keeping alive its present condition and needs with the purpose of destroying that which is unfit and suggesting ways and means for keeping the record clean and its service to society generally unimpaired. In this way only will they justify their existence.

RUT It has been aptly said that "the difference between a rut and a grave is one of length and depth" and this apothegm has a peculiar appropriateness to certain elements of society at the present time, for there are those individuals who will not recognize the fact that present day problems require a new perspective. They insist on meeting them with out-moded methods and formulae which, however appropriate to the simpler days of not-so-long-ago, are in today's swiftly-moving drama unequal to the task.

A considerable number of us still are apt to worship the fetish of "the experience of the aged"; because a man has lived his life, that he necessarily possesses some charm which stamps all his ideas and actions with the hall-mark "Right." There are, however, such things as grooves, or "ruts" if you will, and obsolete methods which do not fit into latter-day needs: ideas which are not sound merely because they are long-lived.

Youth not infrequently gives an object lesson to its elders. Young people with enthusiasm and ambition not too deeply impressed or influenced by older ideas imposed upon them have gone forth and done things successfully and even brilliantly to the surprise of men who could not comprehend why or how the thing was done.

These successes are the fruit of a progressiveness that dauntlessly refuses to recognize defeat or listen to the doleful diatribes of a generation which has no experience of a like sort to go by, and can only argue that "it was never done that way in my day."

It is difficult if not impossible for men who have built success in a decade before the present to adapt themselves to the swift tempo of 1938 and they cannot be blamed too much for this—it is all too revolutionary in form and substance.

But what is to be the method to attain success and a happy issue out of our afflictions? Granted that the world now more than ever before in living history is in need of a saviour, it is unlikely that any single outstanding genius will arise to take the part of Moses and lead the race out of the present wilderness. Rather is it likely to be by the persistent and patient effort of men, young and old, who are able to grasp the essentials of happiness, separating the wheat from the chaff, the sound from the unsound, in a plethora of propaganda which threatens to engulf the world; and then having found a way out, cautiously and carefully but with steadfast purpose which will not be diverted into bypaths, go on to its goal.

The immediate concern of every reader of this journal and as well every Mason who has the good of the Craft and the world at large at heart is to search for some tangible bit of terra firma in the current maelstrom and, finding it, hang on and strive by every

means in his power to work for a *settled* life wherein equality and justice will rule the lives of men and governments.

This will not be done by lying in a rut nor by dragging out the skeleton of past performance as a criterion. Each Mason should dedicate himself to the meeting of men's minds in truth and equity.

TREND Lack of clear sight and thought is in large measure responsible for the danger contained in a wobbling policy of armed preparedness and blind concensiveness which confronts the European democracies today—and to a considerable extent this nation as well. For it is evident that even among many thoughtful people who are alarmed at the European situation there is no real agreement about the course government ought to take in order to secure peace now and in the future. The general recognition of the follies of a bad peace has led to a weak condonation of methods by which its injustices have been remedied—and still worse, to a despair of the sort of collective security which the League of Nations was designed to furnish.

There is a psychology of nationalism and imperialism with their attendant spirits of economic, political and military conflicts. The predominance of power for a nation as for an individual or a social class, developing into a lust unless restrained, makes for possession of wealth and territory partly as an instrumentality and partly for prestige, but sane men will repudiate the Marxist interpretation of capitalism and profiteering as the dominating cause of international conflicts, though seemingly running corollary to it. Power politics have attained an unexpected form in the totalitarian states where the arts of propaganda have imposed a religious passion upon traditionally submissive peoples. This national unity has brought a subjection of personal liberty alike in thought, feeling and action which exhibits the lowest aspects of the "group mind" but which is of immediate service for forcible State policy.

There is grave danger in such a situation to the democracies. Italy and Japan were not sufferers from peace terms. No concessions are therefor likely to buy off the perils of an aggressive Nazism. For concessions are to these armed aggregations of arrogant might but an admission of weakness, to be taken advantage of by illimitable further demands.

The failure of the League has in very truth been the greatest misfortune since the World War, for unless there can be a third power to which questions at issue may be referred and whose decisions may be equitably enforced it is difficult to see how the ills of the world may be cured and its inconsistencies reconciled.

Most men, and nations, are persuaded of the fallacy of unrestrained warfare and it is certain there can be no gainers by such a course. The search for a common ground therefore upon which the minds of men may meet and the opportunity for humans in all countries whose vital interests are at stake to give expression to their opinions is the great problem confronting the world today. To that end the efforts of all men should be directed—that this present madness may not destroy those things which have heretofore made life worth living.

A Monthly Symposium

Freemasonry and Liquor

The Editors;

ALFRED H. MOORHOUSE
BOSTON

JOSEPH E. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

JAMES A. FETTERLY
MILWAUKEE

A MORAL QUESTION

By ALFRED H. MOORHOUSE
Editor *Masonic Craftsman*, Boston

WHAT the Masonic attitude should be toward the open propaganda of liquor is largely a question of the personal attitude of individuals within the fraternity, rather than any matter for action by official edict, except insofar as its immoderate use in or about Masonic functions reflects upon the whole organization.



The fallacy of enforcing any law against individual liberty was clearly demonstrated during the period of prohibition in this country. Memories of the malignant circle of crime surrounding bootlegging and its accompanying vices are sufficiently recent to persuade reasonable people of the futility of legislating against the use of liquor.

Freemasonry among other things preaches temperance and as a corollary fortitude, so with the first of these as a fixed principle the further principle of prudence should be the policy not only of the Craft as a whole but of the individual as well.

One trouble with the mercurial American temperament is its tendency to extremes. We have the greatest periods of prosperity and the deepest depths of depression; styles here change with amazing rapidity from extreme highs to extreme lows; on the baseball field the player is a hero one minute and anathema the next; our political policies run from the thrift of a Coolidge to the extravagances of a Roosevelt, and in a variety of ways there are evidences of national emotional instability.

There are countries where "liquor" in the form of wine constitutes an important item in the diet of the people, where drunkenness is comparatively unknown and where the absence of wine would leave a great void in the life of a people with none too many amenities. In ancient days and even now in England, whence came this country's Freemasonry, many monthly Masonic meetings are held in hotels and restaurants, suitably accoutred for the ritualistic work, where the subsequent social amenities are enhanced by the temperate use of "liquor"; yet we know of no abuse of this privilege.

True, there are individuals who are temperamentally or physically unable to assimilate the powerful "hard stuff" which is more popular in this country than elsewhere. These should be counseled and protected from

their own weakness insofar as possible for their own good, but any complete proscription would be ineffective and, as we have seen during prohibition days, more dangerously destructive than legalized use.

The idea of a bigot, Masonic or otherwise, seeking to force his own views of total abstinence upon his fellows is repugnant to most people, and any attempted interference by an official in purely personal affairs would be deeply resented.

The approach to the so-called "liquor question" insofar as it affects Freemasons could best be that encompassed in the admonitions of prudence and temperance and the inculcation of these attributes by educational methods.

For good or ill the sale and use of liquor in the United States is legal in the United States, and the Masonic fraternity is among the law's staunchest supporters. Liquor propaganda is not part of the program; protest against propaganda of little avail.

HISTORIC ATTITUDE MAINTAINED

By J. A. FETTERLY
Editor *Masonic Tidings*, Milwaukee

IF our subject for discussion this month applied to the use or non-use of liquor for individual purposes, Freemasonry as an institution can have nothing to say. That is a matter for self-determination



and its solution rests between the person and his own conscience. If, on the other hand, it contemplates the use of liquor at Masonic functions or in Masonic buildings, then the subject immediately becomes of interest and subject to Masonic laws.

Liquor, its use or abuse, has been the subject of discussion by lodges and grand lodges for many years, and the Masonic attitude has practically become standardized. Almost without exception grand lodges have gone on record as opposed to the use of liquor in all Masonic buildings and classifying as undesirable applicants for membership those engaged in its manufacture or distribution. This has long been the historic position of official Masonry and, while some grand bodies have in recent years shown a half-hearted disposition to liberalize the official attitude and to open at least a crack in the door, most of the grand jurisdictions have and are maintaining the long established rule.

At the conference of good masters held in Washington, D. C., in 1935, this subject was discussed at

some length. Grand Master Harry Yeo, of Indiana, voiced what expresses the general attitude of Freemasonry toward the liquor question. He said:

some length. Grand Master Harry Yeo, of Indiana, voiced what expresses the general attitude of Freemasonry toward the liquor question. He said:

"Questions and problems arising from the liquor business should be solved from one hypothesis only—Freemasonry is a strictly moral institution whose prominent characteristic is its universality. No law could have been appropriately selected as a fundamental basis of government less universal than the moral law, and it is not in the power of any legislative body to legalize that which is morally wrong, so as to make it proper and right for any Mason to practice. I do not believe that Masonry can afford to be influenced by any popular demand for a change of attitude on this subject. Our history and traditions set us out as an institution based on certain fundamental principles which remain the same at all times, public opinion to the contrary notwithstanding. Whatever is a breach of good morals, contrary to the precepts of the great lights of Masonry, or a violation of the laws of the state, or of the United States, is, therefore, an offense against the fundamental principles of Masonry and should be dealt with as such.

"But the liquor question is a personal individual question from whatever angle we may consider it, involving the desires and the frailties of human nature. I believe we have one standard only by which this variable quantity can be measured and governed. We may be at variance in the methods under which we operate for the administration of the lodges in our several jurisdictions, but I believe we are on common ground in consideration of this question and that it can be considered only upon the basis of its inclusion within the scope of the moral law."

FREEMASONRY OPPOSED TO ALL EXCESSES

By WM. C. RAPP
Editor *Masonic Chronicle*, Chicago

THE institution of Freemasonry is not called upon to assume a definite "attitude" in regard to propaganda for the use of intoxicating liquor, so far as the general public is concerned. Its condemnation



of intemperance and inebriety is so well known by everyone, within and without the fraternity, and is so insistently taught by precept and example, that its general attitude may be safely recorded as being against propaganda for the use of liquor, if such propaganda really exists on the part of any except those engaged in the manufacture and sale of intoxicants.

Further than this we do not believe the fraternity is called upon to go.

In matters under immediate official control the fraternity does go further, and a digest of the laws relating to the use of intoxicating beverages by Masonic bodies, and restrictions imposed upon those engaged in the traffic who seek or hold membership in the order, compiled by the Masonic Service Association of the United States, clearly indicates that the great majority of grand lodges are strongly opposed to liquor. In the matter of indulgence by individuals the frat-

nity goes no further than to counsel against intemperance and excess, except that habitual inebriation would be legitimate cause for discipline.

While the official prohibition of the use of intoxicants at Masonic functions is the general rule in this country, this attitude is of comparatively modern establishment. In olden times liquor was frankly permitted, and is still permitted in other countries, always with the qualification that moderation must be observed. We doubt if any considerable number of members, even among those who claim the privilege of using their own discretion in the matter of imbibing, would favor the use of liquor at Masonic functions.

It is freely asserted that drinking is more prevalent today than it was previous to the prohibition era, and by many this is considered as reaction against efforts to impose sumptuary restrictions on personal habits. The unquestionably lower moral standards which prevail today give little assurance that liquor would not be flowing as freely as it does, even if the futile attempt at prohibition had never been enacted into law. Yet this does not mean that Masons should not use their influence in the direction of salutary regulation of the liquor traffic, an "attitude" which Freemasonry has assumed for many years, just as it exercises its influence to overcome crime, immorality, injustice and other ills that beset human society.

THE ANSWER SUGGESTS ITSELF

By JOS. E. MORCOMBE
Editor *Masonic World*, San Francisco

WHAT Should Be the Masonic Attitude Toward the Open Propaganda for Use of Liquor? The answer to this question could be given briefly, emphatically and in accordance with the recognized



position of Masonry on all moral questions. It is not required that one be a zealot to condemn unsparingly any attempt to put the use of liquor on a plane of eminent respectability or to give it an impeccable social standing.

Following the failure of the prohibition experiment—a failure of enforcement and not of principle—the people were told the old saloon, with its attendant evils, could never return. We are all familiar with the story of the man possessed by a devil. By divine interposition the evil one was cast out. Immediately seven others of like diabolic nature took possession. So the liquor interests, by open, subtle and widespread propaganda, are making successful appeal to entire classes of the people that before were considered as beyond their possible range of influence.

The newspapers and magazines carry stories and pictures of drinking in fine homes, among ladies and gentlemen of apparent culture and refinement. Cocktail bars are multiplied, luxuriously appointed, where women of all ages and grades of reputation are favored guests. When some of these are seen in public intoxicated or concerned in unseemly brawls, such incidents are passed over lightly. The modern home is regarded

as incomplete unless it has a built-in and well-stocked bar. What of the children brought up in such surroundings, and influenced by prevalent ideas? Are they not headed for danger, and this of deliberate purpose? Those anxious for the future of the race and for the nation are wondering, with these youngsters as the future fathers and mothers of a coming generation, what will be the final result.

With all this in mind the Masonic attitude should not be in doubt. The fraternity cannot stem the tide. But at least the full force of its influence should be against such shameless and destructive propaganda. Human nature at its best is deplorably weak. But those who seek to make profit by encouraging weak-

nesses should not be considered as of the honorable or even respectable elements of society. Yet too many seem to regard the deplorable situation as having a somewhat amusing aspect.

We are not expecting that every Mason will be a total abstainer. But it surely is a modest hope, and one not beyond realization, that every brother worthy of the name shall condemn the ceaseless and enticing propaganda mentioned. For it tends to lower the efficiency and injure the character of men; it debauches women. So far as the children are concerned, it puts intoxicating liquors in their minds as of the luxuries of life, to be sought for, and as evidence of good breeding, both in the home and in society.

JOHN JAMES JOSEPH GOURGAS—1777—1865

CONSERVATOR OF SCOTTISH RITE FREEMASONRY

By J. HUGO TATSCH, 33°,

Acting Librarian and Curator, Supreme Council 33°, A.A.S.R., N.M.J., Boston, Massachusetts

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Sovereign Grand Commander.)

(Continued from last month)

RESIGNATION AS GRAND COMMANDER, 1851

Gourgas resigned his office as Grand Commander August 24, 1851, relinquishing the responsibilities to Yates. He held the post until September 5, 1851, when the Supreme Council met in Boston, and he tendered his resignation.

RETROSPECTION

As we look back upon this period—1842-1851—it can be seen that it followed a decade when Gourgas carried the Supreme Council on his own shoulders, with no associates other than Yates. A keen interest in Freemasonry, and the desire to have it grow unimpaired, induced Gourgas to add new and younger men to the Council, and to express through it the powers which the Grand Constitutions gave the governing body. Gourgas was also fearful of the encroachments of the "American Rite," as he termed the lusty development consisting of Symbolic, Capitular and Chivalric Masonry; but he was also enough of a Masonic statesman to see that if the Rite was to grow, it would have to have the good will of the leaders in other branches. These were accordingly approached and taken into the Rite. The strongly prevailing Christian attitude was encouraged by restricting the degrees above the Sixteenth to Christians only—a feature which is still a requirement in the Supreme Council of England, which was organized in 1845 by authority from the Northern Masonic Jurisdiction.

The foundations of the Northern Masonic Jurisdiction were strengthened and deepened by Gourgas and Yates from 1842 to 1851. They also laid the ground floor over which Raymond and his associates erected the superstructure in the decade that followed. The incidents of that period are not high points in the life of Gourgas. We may well omit details until 1860, when new clouds gathered upon the horizon and Gourgas was once more called upon for wise counsel.

VI THE EVENTS OF 1860-1867

The rival organization to which Gourgas alluded so feelingly had prospered under the leadership of the militant and irresistible Atwood. Its story is not germane to the present account; those who seek the facts will find them in the Baynard *History*. Atwood died in 1860, and was succeeded by Edmund Burke Hays, who came upon the scene when trouble and dissension were rising in the Northern Masonic Jurisdiction of our obedience.

Edward Asa Raymond, who followed Yates as Grand Commander in 1851, openly revealed the determined temperament and the iron hand which he had held in abeyance when in a subordinate capacity, though he had influenced affairs from behind the scenes in Boston during the late forties. Although the Rite prospered and spread during his regime, largely because of the efforts of Killian H. Van Rensselaer, Raymond himself became arrogant and self-willed, and at the annual session in May, 1860, failed to appear for the opening session. Raymond was called upon at his home, whereupon he promised to attend the next day and preside. He failed to do so; the meeting was closed and the members departed for their homes. On July 31, 1860, he called a special meeting to be held in Boston August 22d, at which he permitted the dispatch of routine business. On the next day, Thursday, he asserted his right as Grand Commander to close and open the Council at whatever time he pleased, and declared the meeting adjourned until Friday morning at ten. Assembling that morning, the Council listened to the minutes of the day before, and were startled to hear Raymond's declaration that the Council was closed *sine die*. The Grand Commander and the Grand Treasurer General, Simon W. Robinson, left the room abruptly.

The events that followed are most graphically related by Ill.° Bro. Baynard in his *History*:

The remaining six of those who were present at the meeting, stunned for the moment at the enormity of that which the Grand Commander had done, conferred

among themselves as to the proper course for them to pursue. Realizing that much of the business that had been regularly brought before the Council was unfinished; that there was yet present a regular quorum for the transaction of business, they continued the session and Ill.° Brother Van Rensselaer was unanimously requested to preside. Upon being informed that past M.°P.° Sovereign Grand Commander Gourgas was residing in a neighboring town, a committee, consisting of Ill.° Brothers Van Rensselaer, Christie and Starkweather, was named to wait upon the Ill.° Brother, tell him the facts and ask his advice as to how to proceed. Adjournment was then taken until Saturday morning.

They met at nine, Saturday morning, and the committee having interviewed Past Sovereign Grand Commander Gourgas, reported that he had advised that the Inspectors would be justified in placing one of their own number in the chair and proceeded with the regular business of the Council. Acting upon this wise counsel of the one man upon whose shoulders for nearly forty years had rested the destiny of this Supreme Council, whose mind had plotted the course and whose hand controlling the helm had saved it from the rocks at least three times before, they went to work with a determination that Gourgas' work, and that which they themselves have done, should not have been done in vain.

Raymond had seen fit to cross the Rubicon and they met the issue. The Supreme Council for the Northern Jurisdiction must live through this extremity, the task was theirs, and manfully they accepted it.

Gourgas' own opinion was expressed in these words:

"I approve of your ejecting and deposing your Grand Commander, after his having treated you all in so unconstitutional, unamiable, and unbrotherly a manner, for which treatment no excuse can be given. Chance having invested in him a little power, he took upon himself to act the part of a petty tyrant, thereby exhibiting his ignorance and natural propensity. The only thing I cannot approve of is whatever is not conformable to the Grand Constitutions, which we have been obligated faithfully to obey. I am in hopes that so soon as you are properly righted, you will establish and follow the same rigidly, and nothing else."

With the above mentioned startling event, we apparently have the last direct participation of Gourgas in the affairs of the Supreme Council. To complete the story, let it be said that the stunned brethren carried on under the leadership of Van Rensselaer. Raymond and his adherents joined hands, with the Cerneau Supreme Council under Hays in 1863. This left two Scottish Rite Supreme Councils in the Northern field—the Hays-Raymond, which continued as a Cerneau body, and the Van Rensselaer, which continued as the organization created by De La Motta in 1813. The Hays-Raymond body went into a decline; but in 1866 some of the former Raymond Council members resuscitated it, and by mutual consent of all the active members in the Hays-Raymond, the Van Rensselaer and the "revived" Raymond Supreme Councils, a union of all elements took place in 1867, when the present Supreme Council of the Northern Masonic Jurisdiction was born.

Here we may well leave the story.

THE DEATH OF GOURGAS, 1865

It is readily seen that the events of 1860 and 1863 must have distressed Gourgas beyond expression. Though he was consulted at times, and visited by Van Rensselaer, his declining days were those of a Masonic recluse—a sorrowful fate indeed for one who had wrought as he had. He quitted mortality on February 14, 1865. It was only through a newspaper account, published in the *New York Saturday Courier*, that the fact of his death was announced to those who remembered him, and it was through this that his burial place was finally traced and discovered. His interment had taken place February 18, 1865, in the family plot located in New York Bay Cemetery, Jersey City, New Jersey.

SUMMARY

As we sum up the elements which were so mixed in the man, we find Gourgas a patrician at heart, a fact attributable to a somewhat aristocratic ancestry. His Swiss forebears were people of ample means, as indicated by family records which have been preserved. His oldest brother, John Mark, whose account books were meticulously kept from early youth in London to old age on his estate at Weston, had amassed an excellent fortune which was somewhat impaired by losses during the tragic days of 1793-1797. Gourgas was but 20 then, but habits of thrift—so marked an attribute of the Continental European—were thoroughly ingrained. Association with his two older brothers, who were merchants on the Royal Exchange, trained our Gourgas in the intricacies of accounting and merchandising, and enabled him, upon beginning anew in America, to establish himself, rear a family and acquire a competency which insured a peaceful old age.

Though of patrician stock, Gourgas' nearness to the common people made him a champion of those principles of democracy and justice which found such active outlet in the Freemasonry of the eighteenth century. The respect for established authority and the reverence paid to those who legitimately occupied the seats of government enabled him to appreciate to the fullest extent the measure of obedience which should be accorded to them. This he insisted upon in his own circles as a representative of Masonic government, and at the same time he was ever in the front ranks himself, exerting the leadership which the high offices he held bestowed upon him. He was courageous and unflinching in any stand he took, but a native caution and shrewdness, developed by a strict business training, made him check his positions before launching into battle. Once committed to action, he never yielded, and by sheer strength of character, supported by the knowledge that he was in the right, he attacked his opponents with keen vigor. He was not one to compromise in any position, or to yield gracefully to an inevitable situation. The fires which burned in the hearts of his Huguenot forebears, as they met the persecutions of the Roman Catholic Church in their native Languedoc, leaped anew in him when human rights and freedom of conscience were endangered. Little wonder, then, that he was steeped heart and soul in the principles of Scottish Rite Freemasonry and preserved them during the dark hours when Anti-Masonry stalked through the land.

Originally of French descent, he nevertheless leaned heavily toward the Swiss ideal—an ideal which found expression in the formation of Switzerland as the first republic in the modern world. The source of this may be traced in the persecutions which his ancestors experienced at the hands of the ruling classes when the family were still humble folk in Languedoc. Their flight to Switzerland and their warm reception there endeared their adopted country to them, and it is not surprising that Gourgass imbibed the liberty loving spirit of the Swiss and opposed the priestly autocracy and shallow pretensions of the French. He bitterly decried their distortions of Freemasonry, which he designated "Frenchifying the degrees." Much of this bitterness had its roots in the aid and comfort given to the Cerneau Rite by French Masonry, and was heightened by the deceit and chicanery with which his communications were met. His thoroughly ingrained distaste of the French was fanned into a flame again during the forties, when the English brethren, engaged in correspondence with him, were apparently carrying water on both shoulders by also maintaining relationships with the French exponents of the high degrees. It requires no stretch of the imagination to see this righteously indignant old man, of medium stature and frail build, express himself vigorously, vehemently and irascibly as he paced the floor and waved clenched fists to emphasize his remarks. Yet he was really a benign old man and kindly at heart, if we may properly evaluate the one portrait of him which has been preserved as a lithograph of circa 1851.

We do not know if he was a member of any church. His religious creed has been preserved in one of his manuscript volumes. It is a combination of Christian liberalism and Freemasonry, such as we would expect from a Mason as ardent as he was known to be. In his seventieth year—1847—he summed up his philosophy of life in these words, now copied from text written in his characteristic hand:

"In spirit and in truth, I worship the Supreme Grand Architect of the Universe and Him only—I do not worship men or any man—their high worldly standing or their wealth. But I esteem, respect and love all just men, good and true, according to our oldest acknowledged standard. I have always acted scrupulously to the exact tenor of our Masonic obligations, old Landmarks and accepted Constitutions. Whenever my time comes—that I am no more for this world—I feel perfectly satisfied and happy to leave my reputation and memory to such impulses as a kind and merciful Providence may suggest into the hearts of all righteous ancient Free and Accepted Masons. As to innovators of every die, but above all traitors to ancient Free and Accepted Masonry—I always did despise them most cordially. The above has always been my creed, in which I am willing and happy to die."

Thirteen decades and a half have passed since Gourgass reached our shores August 5, 1803, and a century and a quarter have recorded our history since that eventful day August 5, 1813, when the birth of the Supreme Council of the Northern Masonic Jurisdiction took place. As we look down the endless corridor of years, we review a panorama of significant events, and it requires no stretch of imagination to hear again

the voices which were lifted in the councils of the Scottish Rite during trying times. Those of us who have labored in the silences of the night upon old and musty records recognize not only the voices as they are lifted in discussion, but we can also distinguish the brethren by their very footsteps as they come into our midst. Beginning with departed juniors most recently admitted to the fellowship of the governing body, whose ranks are increased as their forebears step forth again from the shadows, we see them march in review, falling back one by one to pay reverence and respect as the Founders come forward and again assume their positions at the head of the column. The greatest of them all is he whose zeal, labors, patience and unyielding persistence made possible the unsullied transmission of the Scottish Rite from the early days of the nineteenth century to those of the present. It is most fitting, therefore, that we break the seals on the records of the past, and once more pay reverence and honor to the memory of

JOHN JAMES JOSEPH GOURGAS, S. G. I. G.,
33d., 1777-1865

Conservator of Scottish Rite Freemasonry
Grand Secretary General, 1813-1832
Sovereign Grand Commander, 1832-1851
Supreme Council of the 33d., A. A. S. R.,
N. M. J. Founded August 5, 1813

VII.

"DE MORTUIS NIL NISI BONUM"

"The evil that men do lives after them, the good is oft interred with their bones." John James Joseph Gourgass is an exception which proves the Shakespearian adage. Any evils which may have been committed by Gourgass in his human frailties have long since passed from the knowledge of men. The good which he has done lives in the Rite which he fostered and developed during the trying times of the early nineteenth century. Of the Gourgass long since gathered to his fathers, nothing but good can be said today.

CONTEMPORARY ESTIMATES OF GOURGAS

An undated manuscript (circa 1845, to judge from internal evidence), found among the Gourgass-Yates papers in the Supreme Council Archives, contains the following account of the man. It is believed the statement was prepared for transmission to England in connection with the re-introduction of Scottish Rite Freemasonry into the British Isles. It had been introduced originally from France, about 1819; Irish developments followed a decade later.

"As you appear to feel much interest in knowing what and who is our venerable M. P. Sov. Grand Commander, J. J. J. Gourgass, I think you had better inquire at first source, the city of Geneva, Switzerland, when you will find that he belongs to the highest patrician family of that well known country—that having emigrated to London during the French revolution he and his two brothers were for nearly fifteen years well known and respected merchants in the Royal Exchange, that in 1803, disliking the political state of things and the then distracting European wars,

they and families emigrated to this country from London with a handsome competency and patrimony. As to the silly story of his being a petty clerk in a steamboat packet it probably was made out of his having been for a number of years concerned in the only Havre Packet Association. At present, however, and for many years past he has been entirely retired from any mercantile pursuits and family—if it may any ways interest you that all the branches of that family are generally well known, such esteemed and respected within these United States."

AN APPRAISAL BY ROB MORRIS

Rob Morris, a prolific Masonic writer, who subsequently became Grand Master of Masons in Kentucky, and is recognized as the founder of the Order of the Eastern Star as it is known today, published a picture of John James Joseph Gourgass in "The American Freemason," Louisville, Kentucky, issue of November 15, 1856, with the following comment:

"Bro. J. J. Gourgass.—The labors of this venerable Brother are world-renowned in behalf of the "Ancient and Accepted Rite." He is probably the oldest living recipient of that Rite in America, and every one, who has enjoyed the rare privilege of listening to his lucid history of its introduction into, and progress upon this continent, will remember the fervor which the 'old man eloquent' breathes into his subject. His collection of documentary facts, illustrating this peculiar branch of Masonry, is as unique as his memory, and it is to be desired they may fall into worthy hands."

Many of these records, documents and correspondence were placed in the archives of the Supreme Council by Gourgass before his death. His enemies had charged him with selling them to his brethren, but this is far from being the case. Some of his effects were scattered after his demise, but in 1871 Grand Commander Drummond reported the purchase of some remaining manuscripts and books from the family for two hundred dollars. Gourgass went to great pains and much expense to secure data during the early days of the Rite, and if he had been paid anything at all, the resources of the Supreme Council were such that proper recompense could not have been made. There is utterly no question as to Gourgass' altruistic attitude and his unselfish efforts for Freemasonry. Nothing that he ever did for the Fraternity could be tinged by a charge of commercialism or self-interest.

TRIBUTES BY ALBERT GALLATIN MACKAY, 33d.

Albert Gallatin Mackay, M.D., 33d., Masonic author and jurist, Secretary General of the Charleston Supreme Council from 1844 to his death in 1881, dedicated one of his books, *The Principles of Masonic Law* [New York, 1856], to Gourgass "as a slight testimonial of my friendship and esteem for him as a man, and of my profound Veneration for his character as a Mason; whose long and useful life has been well spent in the laborious prosecution of the science, and the unremitting conservation of the principles of our sublime institution."

The various editions of Mackay's *An Encyclopedia of Freemasonry and Its Kindred Sciences* [first edition, 1873], contain sketches of him. Mackay declared that "Brother Gourgass was distinguished for the purity

of his life and the powers of his intellect." The Mackay article formed the basis of briefer sketches in *The Royal Cyclopaedia of History, Rites, Symbolism, and Biography*, edited by Kenneth R. H. Mackenzie, IXd., and published in London by John Hogg, 1877, and in *Kenning's Masonic Cyclopaedia and Handbook of Masonic Archaeology, History, and Biography*, edited by the Rev. A. F. A. Woodford, M.A., and published by George Kenning of London in 1878.

A TRIBUTE OF THE PRESS

The *New York Saturday Courier*, a few days after the death of Gourgass in 1865, carried a very extensive account of his passing. It read in part:

The departure to the world of spirits, of such a Brother as the subject of our notice, requires more than a passing remark, a tribute we feel called upon to pay, not only on account of his manly virtues, but for his great and varied Masonic attainments. There has probably been no Brother connected with Ineffable Masonry, who, from the commencement of the present century, filled a more exalted position than the lamented deceased. . . . This beloved and venerable Brother [was] ever found combating on the side of Masonic truth and justice, and his efforts were rewarded in the one, as in the other, by the triumph of law and order, over anarchy and rebellion.

For many, many years our brother employed much of his time in collating matter of inestimable value to all Sublime Masons. His manuscripts and documents were not only voluminous, but gave the most conclusive evidence of the justice of the claims of the Supreme Council for the Northern Masonic Jurisdiction to legality, within its territorial jurisdiction. It is, indeed, a matter of congratulation that these inestimable treasures, were a few years since, by him, deposited in the Archives of the Body he loved so much, and served so faithfully and long; and will now that his spirit has taken its flight to that God who gave it, be valued the more highly.

Truly we may say, that a great and good man has fallen in our Israel. We, however, doubt not for a moment, that our loss is his eternal gain—that his spirit is now hovering over us in those blest mansions where sorrow is unknown, there awaiting the last trumpet which shall once more unite all good men and Masons. He had his trials, but—

"After life's fitful fever, he sleeps well."

NEW YORK GRAND LODGE OF PERFECTION

The minutes of the New York Grand Lodge of Perfection No. 1, New York City, record the adoption of the following resolutions March 3, 1865, following a notice of his death in the minutes of February 17:

Whereas, It hath pleased the G. A. of the U. to remove from our midst our Illustrious Bro. John J. J. Gourgass, P.P.G.C., of the 33d and last degree A. and A. Rite, after a pure and exalted life of four-score and eight years, sixty-two of which were devoted assiduously to the study and perfection of Sublime Freemasonry in the New World, and more particularly in the United States; therefore be it

Resolved, That while in the life of our departed Illustrious Brother Gourgass we recognize one of the

ablest and brightest examples which can be emulated by every member of our time-honored Order, which he so highly advanced and so signally aided to perfect, and that in his demise, society and Sublime Masonry have suffered an irreparable loss.

Resolved, That this New York Grand Lodge of Perfection, No. 1, tender our sincere sympathies and condolence to the bereaved family of our departed brother, and that a copy of those resolutions, suitably engrossed, be presented to the same, in the name of this Grand Lodge of Perfection.

Resolved, That the M. P. Sov. G. Comr. of the Sup. G. Council be notified of the death of our Illustrious Brother, and be presented with a copy of these proceedings, and further for the purpose of considering the propriety of calling together a Lodge of Sorrow in commemoration of this sad event which has prompted this expression.

HENRY C. BANKS, 33d.
J. H. HOBART WARD, 33d.
O. H. HART, 33d.
CLINTON RICE, 33d.
LOUIS F. MINARD, 33d.

New York, Feb. 19th, A. D. 1865.

CLINTON RICE, *Secretary*.

A SCOTTISH RITE LODGE OF SORROW, 1865

The minutes of Cosmopolitan Sovereign Consistory, New York, for February 23, 1865, record the passing of Gourgas as follows:

The Ill. Comr. in Chief (Ill. Charles S. Westcott) announced in an appropriate and eloquent address, the death of our Ill. P. G. Comr. of the S. G. C. John James Joseph Gourgas. When on Motion of Ill. C. T. McClenachan, it was

Resolved, That the paraphernalia & furniture in this Consistory be draped in mourning for the period of ninety days, in honor of our late Ill. Bro. Gourgas.

On motion of Ill. Bro. J. H. H. Ward it was

Resolved, that a committee of three be appointed to draft resolutions of Condolence and Sympathy for the death of our late Ill. Bro. Gourgas, and that a copy of the same be sent to the family of the deceased. (Committee appointed consisted of J. H. H. Ward, C. T. McClenachan and R. M. C. Graham.)

Ill. Bro. McClenachan on behalf of La Union Francaise Lodge No. 17 invited this Consistory to attend a "Lodge of Sorrow" on the death of the late Bro. Gourgas on Thursday Ev'g next. On motion the invitation was accepted.

A FINAL TRIBUTE BY L'UNION FRANCAISE LODGE No. 17

It is most fitting that the lodge in which Gourgas was first brought to Masonic light should pay him final honors in his old age and to be the last of the Masonic bodies to revere his memory with appropriate resolutions.

On January 23, 1865, just three weeks before the death of Gourgas, the Secretary of L'Union Francaise recorded a verbal report of the Master of the Lodge, who had visited Gourgas at his home. The Master stated that he had held a long and instructive conversation with Brother Gourgas, who, in spite of his

great age, was nevertheless in full possession of his intellectual faculties. The eighty-eight winters which had blanched his hair had not cooled the ardor of his blood, nor had they chilled his love for Freemasonry—neither had they arrested the generous pulsations of his heart toward all things noble, just and beautiful. No doubt could exist as to his being an honest man and a true Mason.

The Master then proposed that the diploma issued to Gourgas when he was made a Mason be now endorsed with a certification that on this day—January 23, 1865—"as a souvenir of respect and fraternal affection to the Patriarch of Freemasonry in the United States of America, a just tribute of admiration of all the virtues and eminent qualities which distinguish the Very Illustrious and Very Dear Brother J. J. Gourgas, honorary member of this Lodge. [be paid] for his long and persevering efforts for the triumph of our common worth." The proposal was heartily and unanimously concurred in.

The sad tidings of their aged member's passing were communicated to the Lodge of February 27, 1865. Inasmuch as the Brethren did not know of his death in time to pay him final honors, and to accompany the remains to their final resting place, it was proposed to hold a lodge of sorrow. The details of the solemn service and the beautiful eulogy delivered by W. Bro. F. A. Richshoffer, Master of the Lodge, are recorded in full in the minutes, from which the following formal resolutions are extracted, written by John W. Simons, P.G.M., Past Master of the Lodge:

Whereas, It has pleased the Grand Architect of the Universe to call home another of his faithful servants, in the person of our loved and venerated Brother J. J. Gourgas, for many years an active, and late an honorary member of L'Union Francaise Lodge No. 17, who departed this life in this city, February 14th instant:

And Whereas, The eminent Masonic virtues that adorned his character and which, joined to his unceasing labors in the cause of Masonry during a long and active and useful life, have rendered his name a household word among the craft in the Western world, call for something more than a passing notice from the brethren of this Lodge, with whose early history his name is identified, therefore,

Resolved, That it is with emotions of profound sorrow that we have learned of the decease of one so dear to us, and to whom we have been taught to look up as to a father; but while indulging in the grief so natural on such an occasion we find a supreme consolation in the reflection that he has but left a world where the most perfect happiness accorded to man is ever disturbed by the shock of passions, and obscured by the clouds of sorrow and misfortune, to find an eternal home beyond the skies, in that promised haven of space and rest where sorrow is unknown. Ripe in years spent in the practice of those virtues which most enoble mankind, and full of honors he has sunk calmly and hopefully to sleep, without regrets for the past or doubts for the future. A shining example we can strive to emulate, but never hope to exceed.

Resolved, That we sincerely and fraternally condole with the afflicted family of our deceased brother in

this bereavement; which has deprived them of a loved and honored parent, and us of a wise counsellor.

Resolved, That a copy of these resolutions made official, be sent to the family of our lamented brother.

(Signed) F. A. RICHSHOFFER, Ven.
A. S. RICHSHOFFER, Secret.

The Minutes conclude with an eloquent and touching tribute, pronounced in French by Worshipful Master Richshoffer, in which he emphasized not only Gourgas' service to Freemasonry, but his private and domestic virtues.



The Gourgas Family Lot in New York Bay Cemetery, Jersey City, N. J.

BIBLIOGRAPHY

Dependable literature on Scottish Rite history is difficult to find. The early French works, upon which many American writers have drawn in the past, are not considered reliable in all details, and allowance must be made for partisan viewpoints. This also applies to American Scottish Rite histories, such as the writings of Folger, Peckham and Furniss. The best concise account is Grand Commander James D. Richardson's brochure, a reproduction of a centennial address made in Washington in 1901, also available in the Proceedings of that year, (pp. 193-224). Volume IX of the "Little Masonic Library," *A History of the York and Scottish Rites of Freemasonry*, by Henry Ridgely Evans, Litt.D., 33d., is an admirable essay as far as it goes, but limitations of space hindered this capable Masonic scholar from giving as full an account as would be desired. It was not until the Supreme Council of the Southern Jurisdiction issued *The Supreme Council 33d.* (1931) and *The Ancient and Accepted Scottish Rite of Freemasonry* (1932), that detailed texts were officially published.

The story of the Northern Jurisdiction was buried in ephemeral magazines and controversial pamphlets of the last century until Samuel Harrison Baynard, Jr., 33d., was commissioned to write his *History of the Supreme Council, 33d., A.A.S.R., N.M.J., and Its Antecedents* (to appear in printed form in 1938). This is an exhaustive history of the Northern Supreme Council and of the background against which it rests. Mention must not be omitted of Enoch Terry Carson's contribution to the American edition (Yorston & Co., Philadelphia, 1899) of Gould's *History of Freemasonry*, which is a scholarly analysis of the background and of moot points, especially of the authorship of the Grand Constitutions of 1786, attributed to Frederick the Great. The recent edition of Gould's *History of Freemasonry Throughout the World* (Scribner's, New York, 1936) has an excellent outline of Scottish

Rite history written by Charles Hadley Spilman, 33d., Grand Secretary General of the Northern Masonic Jurisdiction. (See Vol. V, pp. 506-33).

Data for the present text on Gourgas were drawn from numerous sources, chiefly records, documents and letters in the Archives of the Supreme Council, many of which had not been examined critically until Ill. Bro. Baynard studied them. The accompanying Gourgas bibliography is a by-product, so to speak, of the researches made when working with Ill. Bro. Baynard in the preparation of his compendious volumes. Though the history of the organization was the principal objective of the essential researches, bibliographical data could not be ignored, especially those of the early members, whose life blood was mixed with the mortar cementing the Masonic structure into one solid edifice. The human equation was always to the fore, and markedly so in the history of the early days. Gourgas and his associates were resurrected from mouldy archives and dusty pages of the past to become once more men of flesh and blood.

ACKNOWLEDGMENT

Grateful acknowledgment is made to Mr. John Mark Gourgas, and to the historical and genealogical societies mentioned, for access to records in their possession; to Ill. Samuel Harrison Baynard, Jr., 33d., and Ill. Henry Ridgely Evans, Litt.D., 33d., for their courtesy in reviewing the original manuscript; to Bro. Maurice Franck, 32d., the Historian of L'Union Francaise Lodge No. 17, F. & A. M., New York City, for data from original records which have definitely settled long disputed points as to Gourgas' membership and activities in his mother lodge; and to Bro. Harold Van Buren Voorhis, 32d., for search of New York City publications and records.



MAINE ELECTS GIDDINGS

George F. Giddings, of Augusta, Me., was elected grand master of the Grand Lodge of Maine, F. and A. M., as more than 500 Masons from 207 Maine lodges convened in Masonic Temple there, Tuesday, May 3, 1938, for the annual three-day session.

Others elected were Harold H. Murchie, Calais, deputy grand master; Arthur H. Lander, Gardiner, senior grand warden; John L. Polleys, Calais, junior grand warden; Herbert N. Maxfield, Portland, grand treasurer, and Convers E. Leach, Portland, grand secretary.

M. W. Bro. Giddings succeeds Henry R. Gillis, Portland, as grand master.

MASONIC HOME SCHOOL GIRL WINS SPELLING CONTEST

Miss Bernice Matthews, resident of the Masonic Widows' and Orphans' Home in Kentucky, and a student in the eighth grade of the school of that home, recently triumphed over the school champions from 42 public schools of Jefferson County in the *Courier-Journal* spelling bee.

Of the 42 words of the written test given to the entire group, Miss Matthews did not miss a single word. Neither did Arthur Wayne Selves, 13, eighth grade of Fern Creek School. However, Arthur failed on the last word—*cleemosynary*—on the supplementary tie-breaking test of ten words.

Later, in the state-wide finals Miss Matthews was awarded the fourth place.

NORTH CAROLINA

One of the special features of this year's program of the Grand Council of Royal and Select Masters in North Carolina, Special Summer Assembly and Cryptic Outing to be held in the Great Smoky Mountains National Park on July 11, 12, and 13, will be the unveiling on July 11, of a Masonic marker to be erected at the Black Camp Gap entrance of the Great Smoky Mountains National Park at the spot where last year the Grand Council of North Carolina, in the presence of representatives from 13 other grand councils and Masons from several other states, buried a memorial chest containing the mementos of the times from 30 grand councils of the United States and Canada to be reopened in the year 1972, the 150th anniversary of the founding of the grand council in Carolina. This

marker, which is attracting interest among members of the Craft far and wide, will be a unique symbol of the universality of Masonry in that more than 300 prominent Masons of the six continents of the globe and isles of the seas have sent stones to go into its construction from historic and interesting places world-wide.

Among the unique contributions from abroad includes a piece of the Rock of Gibraltar, a stone from the foundation in the Masonic Temple of Copenhagen, Denmark, a cross-section of basalt from Czechoslovakia, a piece of the Gateway of King Robert the Bruce's Castle of Scotland, a stone from Seera Island near Aden, Arabia, where, according to Major H. Wilberforce Bell, the Queen of Sheba conferred with Solomon; a hundred-pound block of stone from the Island of Malta, cut from the path taken by St. Paul when wrecked there years ago, a stone sill of Denbigh Castle built in Northern Wales in the year 1284, a gray flint-like stone chipped from the base of an old thousand-pound idol in Nicaragua, a small stone from Ronas Voe, Ledwick, Shetland Island, red sandstone from the Huyton Quarries near Liverpool used in the building of Liverpool Cathedral, a cube of pentelic marble of Athens, Greece, granite from Finland, and other interesting stones from Belgium, Switzerland, San Salvador, South Africa, Bulgaria, Tasmania, Sweden, Norway, Western Australia, Philippine Islands, Japan, Canada, Mexico, Alaska, Hawaii, Jamaica, Bermuda, Panama, British Guiana, Peru, Puerto Rico, and other far-flung places; the stone farthest away from home being one brought back from near the South Pole by a member of the Byrd Expedition.

Prominent Masons of every State in the Union have sent interesting contributions, and there is hardly a historic shrine of our country that will not be represented in the marker. Of Masonic interest is an engraved stone from the Corinthian Lodge, Number 42, of Kokomo, Colorado, being the highest Masonic Lodge in the United States, with an altitude of 10,618 feet, also stones from the grounds of the most northern lodge in the United States, Fort Kent, Maine, and the most southern lodge at Key West, Florida. And the highest lodge in Eastern America at Highlands, North Carolina, and stones from several Masonic

temples and the grounds of a number of the Masonic homes. Those of civic interest include a stone from the Capitol Building at Washington, and stones from several of the state capital buildings, granite from that used to build the extension of the Library of Congress at Washington, and a block from Washington Cathedral.

These summer assemblies have assumed the aspect of an interstate Masonic event and at least 20 grand jurisdictions are expected to be officially represented this year, and many members of the Craft are expected to be attracted to this unusual pilgrimage. The unique fraternal program will include the conferring of the Cryptic degrees under the rituals of several jurisdictions made possible through the courtesy and good will of the grand councils of Maryland, Ohio, and Pennsylvania.

Another unique feature will be the conferring of the select masters in the open on top of one of the majestic mountain peaks of this section amid an altar and arches of native stone, a rare experience for those receiving a degree and a delightful experience for those who witness it. The outing features of the program include a beautiful mountain trip each day of the assembly; a motorcade to Heintooga Bald, one of the most beautiful spots of the Great Smoky Mountains National Park; a trip to another peak on the second day, where the degree will be conferred and fried chicken will be served (*a la clouds*); and on the third day a trip through Nantahala Forest and the land of the mountain gorges and waterfalls.

All companions are urged to avail themselves of the opportunity to enjoy these pilgrimages and fraternal features. For further information address T. Troy Wyche, Past Grand Master, General Chairman, Waynesville, North Carolina.

OPPOSE NEGRO MASONIC GROUP

Judge Charles H. Donahue, of the Supreme Court, of Massachusetts, on Tuesday, May 3, 1938, allowed the master, wardens and members of the Grand Lodge of Ancient Free and Accepted Masons in Massachusetts, a corporation formed in 1859, to file a petition opposing the granting of a certificate of incorporation to a Negro Masonic group, which would be known as the Alpha Grand Lodge, Ancient Free and Accepted Masons of Massachusetts.

This permit, the first named organization to call on Henry F. Long, commissioner of corporations and taxation, and Frederic W. Cook, Secretary of State, to dismiss the petition filed with them a year ago by the second group. Long at first approved the petition for incorporation, but then withdrew approval, explaining to the petitioners he felt the proposed name was too similar to that of the group incorporated in 1859.

JUNE VISITATIONS

The Oliver Branch Lodge of New Haven, Conn., is planning an ambitious trip involving some 700 miles travel in four states during three days, with fraternal visitations to two lodges.

The plan contemplates leaving New Haven at 1 p.m. on Friday, June 10th, in private cars, making the 185 miles to Gloucester, Massachusetts, before supper. That evening a visit will be made to The Tyrian Lodge in Gloucester where the visitors will exemplify a degree for the benefit of The Tyrian Lodge members.

Saturday morning will be spent touring the scenic North Shore coast to Portsmouth, New Hampshire, thence on to Portland, Maine, some 90 miles in all, in time for lunch. After visiting Portland's historic ports, on to Union, Maine, where Union Lodge No. 31, of Maine will provide a supper at 6:30. That evening lodge will again be opened and a degree exemplified. Lodgings Saturday night, and breakfast Sunday morning will be supplied by the members of Union Lodge, and Olive Branch members will have the entire day for the return trip to New Haven, to be made by any one of several good routes. Route 202 from Augusta or Lewiston, Maine, to Farmington, Connecticut, has been suggested, to avoid the congested Sunday traffic incident to the highways of eastern Massachusetts.

The necessary expense to each member will probably not exceed ten dollars for transportation, meals and lodging. It is hoped that this combined trip to the respective home town lodges of the Master and Secretary will receive the support of the members of this lodge.

The above trip should prove highly popular and profitable and the spirit of fraternization encouraged.

FOUR BROTHERS

Four brothers—Alto, Harry, Gordon and Walter McCarty—were made Masons in Lafayette Lodge No. 189, F.&A.M., at Helena, Ark., April 8, 1938.

A novel plan was invoked in raising the four brothers. Lafayette Lodge was opened at 2 p.m., and officers of the R. B. Brannin Lodge No. 438, of Lula, Miss., conferred the master's degree on Alto. At 4:30 p.m., the Lafayette Lodge conferred the Master Mason's degree on Harry. At 6:30 p.m., dinner was served

in the Temple banquet hall. At 7:30 p.m., Grand Master Fred Stuckey, assisted by officers of Magnolia Lodge No. 60, of Little Rock, conferred the Master Mason degree on Gordon, and at 9:45 p.m., officers of Angerona Lodge No. 168, of Memphis, Tenn., conferred the Master Mason degree on Walter.

The McCarthy brothers are the sons of Ottis V. McCarty, of Helena, a Mason for many years.

A GENEROUS BEQUEST

Carter Brewster Keene, 33d., 69, lawyer and trusted employee in several prominent positions in the Federal Government at Washington, D. C., during some 30 years of his life, passed away there, April 2, 1938.

Mr. Keene was Potentate of Almas Temple in 1905, and Master of Temple-Noyes Lodge No. 32 in the District of Columbia in 1911-12. A devoted Mason, he left real estate valued at about \$30,000, with a net annual income of \$3,100 to the Masonic and Eastern Star Home at Washington.

He wrote the history of Temple-Noyes Lodge two years ago, in which he incorporated a brief history of Freemasonry in the District of Columbia. Although the lodge gladly paid the cost of the history, which was \$1,500, Mr. Keene left a legacy to replace that amount in his will.

He was a native of Maine, and went to Washington in his early twenties. Mrs. Keene passed away in 1936.

TO VISIT LOUISVILLE

A delegation of several hundred Masons from Detroit, Michigan, arrived in Louisville, Ky., Saturday, May 14, 1938, to pay a fraternal visit to the Masters' and Wardens' Association of Jefferson County of that State.

Louisville Lodge No. 400 was opened on the Master Mason degree in the auditorium of the Scottish Rite Temple at 8:00 p.m. on that date, and the Master Mason degree conferred by the degree team of the Michigan brothers.

PRINCIPLES

Principles that have been proven, through the test of time, true and worthy are not only worth retaining but worth fighting for, if the necessity should arise.

In this Sesquicentennial year of the formation of the U. S. Constitution, we are more than ever reminded that our forefathers fought, sacrificed and bled for Liberty, the preservation of human rights, and we of today are profiting immeasurably by their loyalty and devotion to those great principles that guided and governed them.

Should we not, therefore, in emulation of our illustrious forbears, be willing to fight to retain the precious heritage of liberty that they won for us on bloody

fields? Opinion on this momentous question is, I regret to state, divided in our Nation today. We are reminded by some, of pacifistic leanings, that every country engaging in war loses heavily of its material wealth and man-power. Figured in dollars and cents, war is costly.

But there are, fortunately, higher—moral and ethical—considerations than the dollar mark. There are national honor and integrity to protect and maintain; there are certain principles—the very foundation stones of our Nation—to be preserved, no matter the cost. Would we supinely exchange our dearly won liberty for the vassalage of the totalitarian state? Would we sacrifice our noble birthright for the dictator's mess of pottage? It is not likely that any true citizen of this Republic would fail to answer these questions, and give, by his positive and unhesitating actions, the *right* answer.

I am not writing these lines as grand commander of a great and widespread Masonic organization. I am transmitting to paper my personal thoughts and views as an American citizen—one who loves his native land—one who never hopes to see the dark hour wherein America shall lose her Democracy. This is the creed of the individual brother of the Craft. We all know the attitude of the Masonic institution on the subjects of Democracy, civil liberties, an enlightened and free people.

In the face of recent world developments, let us guard well those great principles that, for 150 years, have guided our Ship of State safely through oftentimes troublous waters.—JOHN H. COWLES, 33d. Sovereign Grand Commander, S. M. J.

THE REAL MASON

Those Masons who regard Masonry merely as an ordinary social society, having no deep-rooted principles pervading the whole institution, no history, no philosophy, no literature, show that they know but little of the true history of Masonry, writes the *Square and Compass*.

How humiliating, then, for Masonry; how repulsive to the initiated, and how detrimental to the general utility of the institution must be those badly instructed brethren who consider as a learned "bright" Mason one who in reality knows nothing more than to work himself creditably into a lodge, or one who, parrot-like, can repeat the ritual and is conversant with mere external forms of Masonry.

How gratifying and refreshing it is, on the other hand, occasionally to meet a brother who does not pride himself as a Mason in the mere learning by heart of simple forms, but in the true understanding of the principles of the Royal Art and by a true Masonic conduct.

"WHEN GOOD FELLOWS . . ."

In the press of business and professional life it is sometimes difficult to fraternize as Masons should. Often at the end of a busy day a member even feels too tired to get to lodge meetings, and thereby much of the joyous companionship for which the Craft should be noted is lost.

Fortunately there are arranged events which permit relaxation and the pleasures of fraternization away from the hurly burly of everyday life, and one of these events which is becoming more and more popular is the annual Masonic cruise of the S.S. Kungsholm, superb motor ship of the Swedish American Line.

For the past four years several hundred Masons, their wives and families have participated in these cruises—to Bermuda three times, to Havana last Fall and now sailing October 13, eight glorious days at sea and in the ports of Nassau and Bermuda are planned. Those who have taken these delightful cruises will need no persuasion to repeat the experience, for they are without doubt par excellence the best in cruise travel. No small detail is overlooked to make each day one of delight. The opportunities for relaxation are superb and the eight days long to be remembered.

In addition to providing an exceptional cruise, the Swedish American Line have contributed and will continue to contribute a substantial percentage of all passage money to Masonic charity. In the sailing that takes place next October, for instance, for every ten members from any New England state, a percentage will be mailed to the Grand Lodge of that jurisdiction for its charities.

It's a very much worthwhile opportunity to enjoy a good time, to mix with a fine lot of people and incidentally, to chip in toward Grand Lodge relief. Readers are strongly urged to anticipate this event now by putting by a small amount weekly. They'll not regret it.

WHO IS A HIGH MASON?

Are you a Craftsman? is sometimes a laudable question. In fact, it may embody much more than some other queries that may be put forth. Not so very long ago, as time goes, a person for whom I held the greatest respect and who was not a member of the fraternity, referring to another person, said to me, "Is he a high Mason?" To which my response was, I do not hardly know what you mean by such a query. If by that remark you mean, has he been the recipient of many Masonic degrees by the courtesy and favor of other branches of the fraternity, I would answer, Yes! If you mean, that by such a process he has become a high Mason, then it would not always be possible for me to concur, because there are many Craftsmen who have never become other than Master Masons, who in sincerity and in truth, are really and may truly be termed "high

Masons"; if therefore the qualities which make such persons "high Masons," have been permitted to receive additional degrees, by the courtesies of the so-called higher bodies, then the benefits obtained by such a process can only give us still greater confidence that in the minds of those who know them best; they will be high in their estimation and that will not be rightly measured by the variety or number of degrees which they have received but by the degrees of confidence and respect in which they are held by their closest friends and associates. An article in a recent number of the *Virginia Masonic Herald*, edited by our worthy honorary member, Bro. William Moseley Brown, P. G. M., has this to say on the subject of Symbolic Masonry: "You are a Mason. No matter what added Masonic honor may come to you, no matter how high you may rise in the various branches of the order, if you keep your vows as a Mason, you have attained all that there is, fulfilled all there is and received all there is to be received, that fraternity and brotherhood based on a common motive can bestow upon those who obey the laws and edicts of the great fraternity. Masonry, after all, is but a formula for orderly righteousness. In the walks of men there is nothing more distinguished than that of being a good citizen. In Masonry there is nothing more sublime than being a good Mason." Who then is a High Mason?

"Let us not forget what Masonry is," says Howland. "It is not pleasure alone, nor a trade, nor a profession. It is a joyous duty, a noble manhood, a charitable life. It is not an outward display, symbolic charms, glittering hosts. Masonry is an inward possession. It is not a matter of gain but of giving; nor one of hoarding, but of diffusing." While from the pen of another gifted writer we find these words: "Since many of our forms and operations are necessarily secreted from common inspection, the uninitiated will doubtless be apt to measure the worth of our institution by the deportment of its members. This should serve as an incentive to every one of us uniformly to display in the lodge and out of it those virtues so earnestly and beautifully inculcated in it. Our institution would be but weakly commended and our professions of excellence but empty boasts, if our lives give not corroborative evidence to our assertions and prove the propriety of our encomiums. Masonry teaches, and has always commended the highest standard of moral excellence, yet sometimes a standing reproach presents itself to the Craft in abuse by its members of the best faculties with which God has endowed man. It presents itself in various forms—profanity for instance, vulgarity, ingratitude, backbiting, intemperance, and even absolute drunkenness, and many other evil forms, which bring the blush of

shame to the good Mason's cheek. These things should not be, and I assert most positively that these vices are not learned or acquired in the lodge room. Temperance, prudence, fortitude, justice, brotherly love, relief and truth, are virtues that strengthen our moral natures when properly studied and practiced, and make the resistance of temptation easy and enable us to avoid excess. Yes, brethren, the lodge room is intended to make us wiser and better men and Masons, and our conduct in all the relations of life should convince the world of its good effects."

But if the effect of the cardinal virtues become of little or no value, what shall be their effective substitutes? Our constructed or re-constructed idealistic buildings will sooner or later crumble into dust, unless they are always built upon that sure foundation of honor and integrity and upon which are most effectively constructed by craftsmen whose builder and maker is God.—*What Cheer Trestleboard.*

TO MEET IN ST. PAUL

According to an announcement of Dr. J. F. Christison, grand sovereign, the Grand Imperial Council for the United States of America, Order of the Red Cross of Constantine, held its 66th annual assembly in St. Paul, Minn., Saturday, May 21, 1938.

The assembly opened at 9:30 a. m., in the Scottish Rite library, Masonic Temple, of that city. The headquarters of the grand sovereign and the official staff were at the St. Paul Hotel.

"ONE COMMON PURPOSE"

This is the title of a most inspiring book on Masonry composed of 44 Masonic addresses by one of the greatest American Masons, Charles H. Johnson, Grand Secretary and Past Grand Master of the Grand Lodge of New York, Deputy Grand Master of the General Grand Council, R.&S.M. and recognized as one of the country's authorities on social welfare.

These 44 addresses touch upon the manifold points at which Freemasonry influences, and is influenced by, conditions in the modern world. They are a plea for practical application, by Masons, of the ancient principles of Masonry to the world in which each one of us lives. The author tells the reader how to put his Masonry to work, and how to keep it working 24 hours of the day. There is a lift in every page of this book, as the reader gets new visions of the potential power of Masonry in the life of the Mason in this our year 1938. 320 pages, bound in art gray cloth. Price, \$2.15, Postpaid. Orders may be placed through THE CRAFTSMAN, Masonic Temple, Boston, or direct from the publisher, Gettinger, 263 Ninth Ave., New York City.

HISTORIC FORT TICONDEROGA

More than 2,000 Knights Templar and other Masons participated in colorful and stirring peace exercises at historic Ticonderoga, the site of the first positive act in the Revolution, Monday May 9. With upraised swords gleaming in the sunshine they pledged themselves to work for the peace of the world and the preservation of American ideals.

"We dedicate our swords as symbols of good will, courage, justice and mercy," said Chalmers L. Pancoast, Grand Commander of the Knights Templar of New York State. "When Ethan Allen and his Green Mountain Boys, 163 years ago, took command of this fort 'in the name of the Great Jehovah,' they left for us the heritage that we should today proclaim that we come again 'in the name of the Great Jehovah' to honor the heroes of a past age who laid the foundation for the nation we revere, and under a flag which their blood gave its rich red color, their devotion its purity of white, their loyalty its stripes of heavenly blue.

"From the soil of this battleground of early days now rises a spirit of brotherly love; out of the blood that was shed here for the advancement of civilization has come a re-dedication for mankind."

The Knights Templar marched through the town to Fort Ticonderoga where they were reviewed by the grand commander and his staff. More than 5,000 persons were at the fort to witness the colorful review of the Knights Templar, who were in full regalia and carried swords. A group of men and women dressed as Ethan Allen, Captain Delaplace, Colonial dames and other historic characters participated in the program, adding to the charm of the exercises, which were held in connection with the observance of "Ticonderoga Week." Besides several Masonic bands the drum and bugle corps of the Mineville public schools and the Ticonderoga high school band were in the parade.

The remarkable story of Fort Ticonderoga was given in an address by John H. G. Pell, son of Mr. and Mrs. Stephen H. P. Pell, who for the past 20 years have carried on the work of restoring the fort and assembling its present rare and interesting collection of Indian, Colonial and Revolutionary relics, fire arms, uniforms and war materials. In his address Mr. Pell pointed out that the guns captured from the British by Allen were of immense value to Washington, and that many of them were used throughout the Revolution.

Many American patriots were Masons, speakers at the exercises said, among whom were George Washington, Benjamin Franklin, Anthony Wayne, Arthur St. Clair, Henry Knox, Philip Schuyler, Richard Montgomery, Ethan Allen, Major Robert Roberts, Major Robert Rogers, and Marquis de Montcalm, Major

John Andre, Thaddeus Kosciusko and many others.

Although Fort Ticonderoga contains thousands of interesting relics from the past, the one that probably drew the most attention from the visiting Masons was the badge of office worn by Grand Commander Pancoast. Contained in that jewel are pieces of the famous Charter Oak of New Haven, Conn., presented to the Grand Commandery in 1857. The jewel is a passion cross superimposed by the emblem of the Grand Commandery. It contains two pieces of the Charter Oak.

MORE NEWS FROM VIENNA

The following letter is from a well-known Mason abroad, in whom I have the greatest confidence, and whose information is undoubtedly accurate, as far as it goes. For obvious reasons, I do not give his name or address.—CARL H. CLAUDY, Executive Secretary, the Masonic Service Association, Washington, D. C.

The letter:

. . . 11th of April, 1938.

Dear Bro. Claudy:

Little has transpired since I wrote you last.

The Grand Master (in Vienna) has been allowed to remain at a private hospital on account of his serious illness and under the guaranty of his son, who has been detained on this ground and whose abode is not known.

The Deputy Grand Master has been arrested about two weeks ago and is still held.

We have also heard that several other brethren are held, but of none of them we know what the cause of the procedure is.

It seems in every case other reasons than their membership in Freemasonry are advanced.

We have been requested not to try to use any influence in favor of these brethren, because this should probably not help anything and may on the contrary make their situation worse.

I suppose you will use this report in the same way as the one before.

Sincerely and fraternally yours,

MASONIC PAST MASTERS' ASSOCIATION

A very interesting meeting of the Masonic Past Masters' Association of Hancock County was held in the Masonic Hall in Sedgwick, Maine, Wednesday, April 20. After a splendid supper served by the ladies of the O. E. S., the meeting was opened by the past masters of Eggemoggin Lodge. Harry E. Rowe, president of the association, then assumed the chair and conducted the meeting for the remainder of the evening.

A unique address of welcome was given by Herman Chatto, of Eggemoggin Lodge. The response was given by James P. Bunker, of Northeast Harbor. A memorial service for the following deceased past masters was carried out:

Frank A. Gross, of Marine Lodge, Deer Isle; Burton L. Wardwell, of Rising Star Lodge, Penobscot; Edwin F. Clapham of David O. Hooper Lodge, Sullivan; Herbert P. Richardson, of McKinley Lodge, McKinley, and Fred Blaisdell, of David A. Hooper Lodge, Sullivan.

All present received much inspiration and information from the address of the deputy grand master, George F. Giddings, of Augusta, and from the address of the informal discussion of several questions which followed. There were over seventy past masters present from eighteen lodges.

LONDON OPERA SEASON OPENS WITH THE "MAGIC FLUTE"

The Royal Opera season was opened in London, England, on Monday evening, May 2, 1938, with a performance of Mozart's *Magic Flute*, which, as many know, is based on Masonic symbolism.

The radio announcer said, prior to the performance, that like his famous literary contemporaries, Goethe, Voltaire, and other prominent men of his time, Mozart was an ardent Freemason.

Because of his absence in Scotland for the opening of the Glasgow Empire Exhibition, the King could not be present at the opening number of the Royal Opera season, but the Royal box was very appropriately occupied by the Princess Royal and the Earl of Harewood, who, as Pro Grand Master of the United Grand Lodge of England, paid tribute to the great musical genius who was inspired to symphonize the spiritual lessons of Freemasonry.

AND NOW POLAND

A recent press dispatch states that a bill has been introduced in the Polish Parliament which provides a penalty of five years' imprisonment for citizens of that country who are active in the Masonic Fraternity, either in the Fatherland or abroad.

While it is not likely that such a radical measure will receive a majority approval, the proposal indicates the degree of antagonism which the Masonic Order is meeting in Poland.

SWITZERLAND

Mr. Adolphe Blaser, 33d., honorary professor of the University of Lausanne, has been named to the position of Grand Chancellor-Secretary General of the Supreme Council of the Ancient Accepted Scottish Rite of Switzerland.

Professor Blaser succeeds in that office the late Louis Collet, 33d., who passed away December 31, 1937.

P. G. M. RAISES SON

Past Grand Master John Huske Anderson, Sr., 32nd Degree, K.C.C.H., raised his son, John Huske Anderson, Jr., to the Master Mason's Degree in William G. Hill Lodge No. 218, Raleigh, N. C., on the evening of March 14, 1938. The formal charge was made by the present grand master, Watson N. Sherrod, 33rd Degree.

The communication was attended by numerous representatives from the two sister Lodges of Raleigh, Hiram Lodge No. 40 and Raleigh Lodge No. 500, and visiting brethren from other jurisdictions. Among many Masonic dignitaries in attendance were the present Grand Master, two Past Grand Masters other than Mr. Anderson—Alexander B. Andrews and Edgar W. Timberlake; also, Senior Grand Warden J. Edward Allen, Senior Grand Deacon Charles P. Eldridge; Grand Historian Morse Atkinson, Past District Deputy Grand Master Arthur S. Chesson, and Grand Master of the Grand Council Michel Saliba.

Mr. Anderson, who is now grand secretary of the Grand Lodge, expressed himself as being proud of the fact that a life-long ambition was realized: his two boys can now call him brother, as well as father.

LODGE CHARLES MAGNETTE

There is a Masonic Lodge in Paris named the Charles Magnette Lodge in honor of the former Grand Master of the Grand Orient of Belgium, whose death occurred in October, 1937. This Lodge held a meeting recently in memory of M. Magnette, which was attended by Sovereign Grand Commander Georges Petre of the Supreme Council of Belgium and Sovereign Grand Commander Rene Raymond of the Supreme Council of France.

A SCOTTISH RITE ENDOWMENT

The Supreme Council of the Scottish Rite, Southern Jurisdiction, established the School of Government of George Washington University, Washington, D. C., with an endowment of a million dollars in 1928.

BISHOP'S LETTER "MENDACIOUS"

Roman Catholic publications in the United States, and some Roman Catholic priests, continue to characterize the Spanish Loyalists as Reds—atheists, anarchists, and Communists. This accusation is stressed as the reason for their supporting General Francisco Franco.

They do not hesitate to attack anyone or any institution that expresses the least appreciation and understanding of the true character of the Loyalist Government. They either attribute sinister motives to the friends of the Spanish Republican Government, or aver that these friends are ignorant of the character and aims of that government.

The sixty-one Methodist and Protestant Episcopal bishops who, on March 20, 1938, signed an open letter to the American Romanist hierarchy, asking the use of its influence with General Franco against further bombing of non-combatants, are abused, ridiculed, and censured by Roman Catholic sources. Hundreds of other eminent citizens of the United States who expressed sympathy for the Loyalist government, even to petitioning the State Department to lift the embargo against supplies to Spain, are accused of ignorance, maudlin sentimentality, or communistic leanings.

Typical of these attacks are the recent remarks of Dr. Joseph Thorning, of Mt. St. Mary's College, Emmitsburg, Md., at an annual communion breakfast of a Knights of Columbus Council in Brooklyn, N. Y.

Declaring that he expressed his own views, Dr. Thorning demanded that the sixty-one Bishops make a "dignified apology" because, he said, they ought "to remove the unfortunate impression that they are virtually the allies—so far as the forum of public opinion is concerned—of the atheistic, communistic elements which in the United States and Spain, unanimously support the Barcelona Government." Dr. Thorning also characterized the bishops' letter as "in effect a highly mendacious statement."

Here we have Dr. Thorning aiding, along with Hitler and Mussolini, in establishing a Fascist regime in Spain. Doctor Thorning does not come right out and call the Protestant bishops liars. He says the letter signed by them was "in effect a highly mendacious statement"; i. e., according to Webster, the statement was characterized by "deception and falsehood, lying."

Observers generally concede the aims of the Loyalists to be none other than to establish a government similar to that of the United States, with a strong bill of rights, under which they may be free to develop the natural resources of the country in the interest of all the people.

Whether there are some atheists, anarchists, and communists in the ranks of the Loyalists is beside the question. The declared aim and intent of the Loyalist government, expressed in its Constitution, is the proper measure by which to evaluate that government. It is *this* aim of the Loyalists to establish a democracy, specifically expressed in their constitution, and which has been the aim of every people who has in the past thrown off the yoke of religious and political tyranny.

The public opinion adverse to the Loyalist government has been created by these interests in true red-herring fashion. However, the effect of their broad assertions that the Loyalist government is atheistic, anarchistic, and communistic, is growing weaker with every repetition.

In other words, time is on the side of truth in a most revealing way. For investigation discloses that this mode of casting aspersions upon the friends and supporters of the Spanish Republic, where 99 per cent of the people are Roman Catholic, is reacting badly on the calumniators. It is provoking many thousands of the more intelligent American Roman Catholics to ask themselves these questions: If there are any considerable number of the church's communicants in Spain who have become debased to the extent of murdering nuns, priests, and bishops, and others who have become anarchistic, atheistic, and communistic, what is the cause? What is the virtue of Roman Catholic teaching in Spain? Why has the old church lost its hold on the love and devotion of the masses where it was once supreme? If such a condition exists in Spain as Dr. Thorning insists, is not that condition a striking evidence of the corruption of the Church, at least in Spain? they ask.

There is a cause for everything. The intelligent faithful among the Roman Catholics know this, and while many are confused, others are wondering why the Vatican and American priests so lay themselves open to criticism and distrust among their own intelligent communicants in the United States. —*Scottish Rite News Bureau.*

BEQUEST

By the will of the late Frank P. Carpenter, of Manchester, New Hampshire, the sum of \$25,000 is bequeathed to the Manchester Masonic Temple Association to pay whatever construction costs may still be outstanding on the beautiful temple recently completed in that city.

A FAMOUS LODGE

Antiquity Lodge No. 2, of London, England, is one of the famous Masonic lodges of the world. It was one of the four lodges that created or organized the grand lodge, in the year 1717, and which is spoken of as the revival of Freemasonry in England.

The membership of Antiquity Lodge is small, consisting of 38 members in Great Britain and 13 members living in other parts of the world, designated as "Absent Members." It also has three honorary members. Of the members residing in Great Britain, 25 of the 39 are Royal Arch Masons, and 36 of the 38 are in possession of the Royal Medal.

Of the "Absent Members," six of the 13 are Royal Arch Masons and 11 are in possession of the Royal Medal. Of the honorary members, two of the three are Royal Arch Masons, and two of the three possess the Royal Medal.

His Royal Highness the Duke of Sussex was worshipful master of this lodge

from 1809, until his death in 1843, and his Royal Highness the Duke of Albany was worshipful master from 1876 to 1880. The present worshipful master is His Royal Highness the Duke of Connaught and Strathearn, who has been master since June 24, 1917. He is also the most worshipful grand master of the Grand Lodge of England.

Royal Somerset House and Inverness Lodge No. 4, is another of the four lodges that formed the Grand Lodge of England in 1717. On alternate years these two lodges have joint meetings and alternate as hosts. This meeting occurs near the 24th of June each year.

The annual election of officers in 1938 will occur on the 23d of November, and the only officers who are elected are the deputy master and treasurer, for the present worshipful master accepted the permanent mastership when he was elected in 1917.

The other meetings during 1938 are only four—January 26th, March 23d, March 25th, and October 26th.

ENGLAND IN 1717

What was England like when grand lodge was formed in 1717? Very unlike the England of our day. Shakespeare had been dead a hundred years. Milton had sung of Paradise Lost and Regained, and had pleaded mightily for the freedom of human speech and thought. Lord Francis Bacon's Novum Organum had given birth to science, endowing it at once with a new spirit and a new method. Old things were passing away, and all things were becoming new. And yet, compared with the England that we know, darkness was still upon the face of the deep. One-fifth of the population was composed of beggars and paupers, most of whom were able-bodied women and men. Labor was oppressed. Corruption reigned in high places and brutality prevailed in low. There were 160 crimes in the calendar punishable by death. Executions, if not a public amusement, were at least a favorite spectacle. Small wonder that the spirit of man was growing restless, that the shoulders of Atlas were weary of the intolerable burden of such a life.

And in 1717, the streams of Masonic influence suddenly sprang from their hitherto concealed channels into the light of day. On St. John the Baptist's Day—24th June—there met in the City of London an assembly of Freemasons representing the membership of four or more lodges, three of which still exist. Under the chairmanship of the oldest member then present this assembly organized itself into a grand lodge, the first body of its kind. Within ten years there was a Grand Lodge of Ireland, and within 20 years in Scotland also.

The truth that the honest worker is in partnership with God had crystallized in some minds. It found its crystallization in the teaching of Freemasonry, which exalts the builder to partnership with T.G.A.O.T.U. A hundred lodges, with perhaps a thousand Masons, in England, Ireland and Scotland, had taught this truth during the centuries that preceded the birth of the English Constitution. How largely they had prepared the way for the emancipation of labor, for the sovereignty of the common man, it would be difficult to calculate, though that they had a part in the process must be evident to all.

The work of Freemasonry, however, is not yet completed. Its career in the world is far from finished. Its office in the moral economy of mankind lacks much of fulfillment. The doctrine of the brotherhood of man must continue to be effectively preached and practiced. When the whole influence of Freemasonry is generally appreciated, then and then only will it be recognized as the one and only factor in achieving universal reconciliation.—*The Freemason, London.*

FUNDAMENTALS OF RECOVERY

In this country continued emphasis has been placed upon large public expenditures as a means of restoring purchasing power and of bringing about recovery. Under such a policy we have spent about \$17,000,000,000 on recovery and relief since 1933, and we are now considering embarking upon a new spending-lending program of another \$5,000,000,000. Based upon the experience of 150 years of our own economic history, as well as the results achieved by other countries that have made the best showing during the past few years, the most effective way toward recovery is through balancing the budget and maintaining sound economic and monetary policies that inspire confidence. Accordingly, we find that Great Britain and Sweden, with balanced budgets throughout most of the years since 1929, have made the most satisfactory gains, while the United States and France, with huge deficits, have trailed far behind.

The purpose of this analysis is not to make invidious comparisons between the recovery progress here and abroad, but rather to find out what lessons, if any, can be learned from the experience of others in regard to the fundamental factors in recovery.

The accompanying chart shows the industrial activity and governmental expenditures of the United States and Great Britain, with the fiscal year 1929 as 100. In Great Britain the fiscal year ends on March 31, and in the United States on June 30. With but a moderate increase in her expenditures up until recently, Great Britain's business activity by the end of 1937 continued well above

the 1929 level, while in this country it was considerably below. For the fiscal year periods 1933 to 1938 inclusive, Great Britain had an aggregate surplus of about \$325,000,000, whereas we had accumulated a deficit of about \$20,000,000,000. At the end of 1937, employment in Great Britain was 11% above 1929, while in the United States it was 15% below.

It is true that business activity in Great Britain did not reach as low levels as in the United States during the depression period. On the other hand, Great Britain has not the vast resources and the large domestic market that we have. It is an older industrial country and is much more dependent upon international trade, which has been virtually stagnant during the past few years. When these facts are taken into consideration it must be admitted that Great Britain has done well to increase her national debt by only 7% from 1929 to 1938, during which period our federal debt rose by about 123%. While Great Britain has recently embarked upon a huge national armament program, this was undertaken as a matter of self-defense and not as a business stimulus.

What are the factors then that are responsible for Great Britain's sustained and marked recovery over the past few years? It is interesting to note that whereas we resorted to public works as a means of priming the pump and creating jobs for those out of work, Great Britain discarded this plan as an ineffective means toward that end. In reply to a questionnaire sent out in 1934 by the League of Nations on the value of public works as an aid to unemployment, the British Government reported that:

"Experience in recent years in this country has shown that the stimulation of special works selected primarily in respect to their employment-providing capacity has an effect on the employment position which is small relative to the heavy expenditure incurred, and the works, when completed, leave burdens on national and local finances which impede the recovery of normal activity. His Majesty's Government have on a number of occasions stated their view that the expansion of normal activity will most surely and rapidly be brought about by the creation of confidence by steady policy—in particular, financial confidence by a balanced budget, the lowering of rates of interest with resulting cheap and plentiful capital and in so far as government action is possible by the creation of facilities for the removal of hindrances to trade. The experiment of large scale public works as a method of dealing with unemployment has been tried and has failed, and it is not intended to repeat it."

Not only has Great Britain maintained a balanced budget during most of the years since 1929, but early in the re-

covery period she reduced the tax burden on private enterprise in order to stimulate business. The British Chancellor of the Exchequer in his budget speech in March, 1934, proposed an income tax reduction of 10% and in so doing said: "The relief which would confer the most direct benefit to the country, have the greatest psychological effect and impart the most immediate stimulus to trade and employment would be a reduction in the standard rate of the income tax."

In contrast, the government in the United States has not only increased burdens upon industry but has imposed a punitive tax on vital reserves and such a drastic levy upon capital gains as to discourage concerns from taking the ordinary business risks. Great Britain has no tax on undivided profits, while casual profits and capital gains and losses, in the sense of the United States Revenue Act, are not as a rule considered taxable, according to a report on business taxes in Great Britain by the United States Department of Commerce. Fortunately the bills now before Congress will, if passed, go a long way toward correcting the severe hardships that American concerns have been subject to in this regard.

Manufacturing costs in Great Britain have advanced but moderately during the past few years. In this country, under the NRA codes, as well as during the recent upturn, hours were reduced and wage rates increased to such an extent that costs outstripped purchasing power. For the year ending June 30, 1937, labor costs per worker increased about 20%, whereas productivity per worker actually decreased. A similar situation on a more magnified scale has accounted largely for the crisis in France. The severe limitation upon production in that country, together with the sharp increase in wage rates, caused a spectacular rise in prices with consequent reduced domestic consumption and a serious decline in exports as well as in governmental revenue. This led former Premier Chautemps to remark in the latter part of 1937, "it is essential for the life of the country that production be increased, and this necessity must be placed before all others since the whole social fabric depends on it." The new Premier, M. Daladier, this week has warned France that unless production is increased, dictatorship will follow. In connection with his economic program for recovery, the Premier announced, "the plan must remove everything calculated to hamper the indispensable increase in production, without which there can be no proper recovery."

A most important contributing force behind the business recovery in Great Britain has been the building industry. With a population of about one-third that of the United States, building ac-

tivity over there during the past few years has been far in excess of what has taken place here. Nearly 50% of the British houses are financed by building and loan societies. The average cost in Great Britain of a dwelling containing five rooms is around \$2,500, while in this country it is around \$5,000. A number of factors undoubtedly account for the much better showing of the British building industry, but perhaps the difference in costs is the most important. In England as well as in the leading countries on the Continent, wages of skilled workers in the building industry are about the same as wages of skilled labor in industry and commerce, while in this country, on the other hand, there is a great disparity. The average worker here cannot afford to pay the abnormally high hourly wage rates of skilled building workers. Labor constitutes about one-half of the entire cost of a home. In consequence, only a relatively small number of workers in this country are buying houses, while about one-half of the workers formerly engaged in the building trade are idle.

Another important factor contributing to the British recovery progress has been the satisfactory labor relations in the past few years. For the past decade Great Britain has been remarkably free of important industrial strife. This is in large measure attributed to the fact that

in that country labor and capital are each responsible for their undertakings.

Social legislation has gone far in Great Britain, it is true. But it has been taken in its stride over a long period of years, while in this country we are attempting to accomplish within a few years what should be spread over a generation.

And again, there has not been in Great Britain that fear of government intervention in private enterprise. Business is encouraged and not harassed. Taxes are high but not punitive, or discriminatory against "bigness." The rules of the game are known and business adjusts itself accordingly.

Based upon the above analysis, it would appear that the requisites for recovery are that we maintain sound monetary and financial policies, provide an incentive for business to make reasonable profits, and made it possible for goods to be produced at prices that consumers can afford. Recent developments in Washington in regard to tax measures are encouraging and should be followed by the modification of other laws that are hampering recovery. Serious attempts should be made to clear the atmosphere of misunderstanding. All interests—capital, labor, government and the general public—should work harmoniously in a common battle against the depression. If this is done, business will move forward. —*New England Letter.*

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All Sorts

HORACE GREELEY

Born in Amherst, New Hampshire, in 1811, Horace Greeley lost little time in turning to the printer's trade, making an unsuccessful bid for an apprenticeship at the age of eleven. Four years later he was accepted by "The Northern Spectator" at East Poultney, Vermont, "a capital place to serve an apprenticeship, since the crew was so small that everyone had to learn to do everything." The fifteen-year-old boy often wore himself out working off an entire edition by hand on the old-fashioned two-pull Ramage wooden press.

In 1831, after tramping the country without finding permanent employment, Greeley set out for New York on foot and by canalboat. There his first job, which had been refused by every city printer, was "to compose a 32mo. Testament in double columns of Agate type, each column 12 ems wide, with a center column of notes in Pearl only four ems wide—the text thickly studded with references by Greek and superior letters to the notes." His proofs, he says, "looked as though they had caught the chicken-pox, while by diligent type-sticking through twelve to fourteen hours a day I was able, at my best to earn five or six dollars a week."

Later Greeley worked his way up to partnership in a printshop, and there issued his first publication, a large cheap weekly folio devoted to literature, news and politics, and called "The New Yorker." Greeley was both editor and make-up man.

By 1841, when he had broadened his experience by editing two campaign newspapers, he issued the first number of "The New York Tribune," "a small daily sheet to be retailed for a cent." Its stirring editorials by Greeley were a chief factor in its rapid rise to become the most popular, widely circulated and influential paper in the country, and made their author so famous that in 1872 he was nominated for President by the newly-formed Liberal Republican party. When the Democrats indorsed Greeley's nomination he became the first man to

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be nominated by two major political parties. Even with this double support, however, Greeley was unable to overcome the personal popularity of General Grant, carrying only six states in the election.

SHOPPING SILHOUETTE

"How much longer shall we have to wait for mummy, dad?"

"Not much longer, now. They're just taking the last hat out of the window."

POLLY OUTDONE

"I say, old man, what happened to that parrot of yours?"

"Oh, I married, you know, and it died of a broken heart."

"Jealousy, I suppose?"

"Not exactly. It couldn't stand the competition."

HER GREEK GOD

Ethel—She treats her husband like a Greek God.

Hugh—How so?

Ethel—Why she places a burnt offering before him at every meal.

CANNY

It was late at night; the taxi had pulled up by the curb and McPherson got out and began fumbling in his pocket. At last he handed the driver a coin.

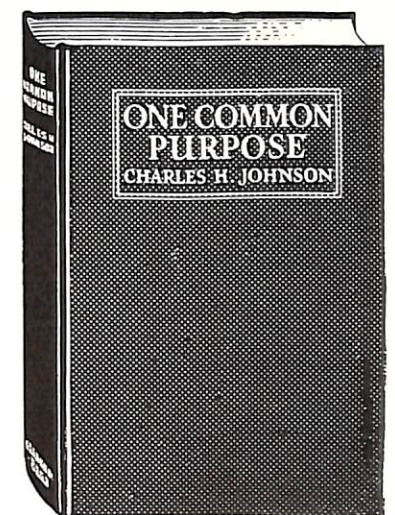
"I have known gents what gives a bit over," grumbled the taxi driver.

"Aye," said McPherson. "That's why I asked ye to stop under a lamp."

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Through vernal thaws
Much greener than
It ever was.

So let us lift
Our voice and sing
Like we was glad
'Cause it are spring.
—PHILLIPS.

PALE OR PAIL?

Frosh: "Ginger ale."
Waiter: "Pale?"
Frosh: "No, just a glass."

"A ROSE BY . . ."

Officer: "What's the idea of driving that truck so fast? Do you think this highway is a race track? Haven't you a governor on this thing?"

Negro driver: "Nawsuh, boss, the governor is back at the capitol; that's fertilizer you smells."

"YOUR BEST FRIENDS"

Joe (reading death statistics): "Say, Phil, do you know that every time I breathe a man dies?"

Phil: "Then why don't you use a mouth wash?"

ZERO

"Oh, I know a few things!" exclaimed the haughty senior.

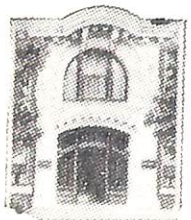
"Well, you haven't anything on me," retorted the freshman, confidently; "I guess I know as few things as anybody."

A DIFFERENT THING

The farmer had been complaining that he could find no old clothes to put on the scarecrow.

"Well," said his wife, helpfully, there's that flashy suit Bill wore at college last year."

"Don't be ridiculous," snorted the former, "I want to scare the crows, not make them laugh."



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MIXED METAPHOR
An Irishman had been describing his travels in the Far West and the "virgin forests" there.
"What is a 'virgin forest'?" asked an auditor.
"Shure, now," said the Irishman, "a virgin forest is a place where the hand of man has never set foot."

MY, MY!
Sweet Thing (disgusted): "My boy friend has cold feet."
Fond Auntie: "Shame on you, young lady. In my day we didn't find out those things until we were married."

SOME DOUBT
Doctor (to his daughter): "Did you tell the young man that I think he's no good?"
Daughter: "Yes, dad, but that didn't faze him. He said it wasn't the first wrong diagnosis you'd made."

LOGIC
A certain young man's friends believed he was dead, but he was only in a state of coma. When, in ample time to avoid being buried, he showed signs of life, he was asked how it seemed to be dead.
"Dead!" he exclaimed. "I wasn't dead. I knew all the time what was going on. And I knew I wasn't dead, too, because my feet were cold and I was hungry."
"But how did that fact make you think you were still alive?" asked one of the curious.

"Well, this way. I knew that if I was in heaven I wouldn't be hungry, and if I was in the other place my feet wouldn't be cold."

APT APHORISM
Although written many years ago, this thought of John Ruskin might well have been penned this very day: "There is hardly anything in the world that man cannot make a little worse and sell a little cheaper—and the people who consider price only are this man's lawful prey."

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